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WHOLE NO. 42.

I.—SUGGESTIONS ON THE THIRD VOLUME OF KOCK'S FRAGMENTA COMICORUM GRAECORUM.

Menander, fr. 161.

May not the meaning be this? '*quae audaciora sunt, aegre quidem se probant iudiciis uulgi; at simul atque in effectum prouehantur, modo occasione feliciter utantur, solent praeter spem arte adiuuari.*' An adventurous undertaking may fail to convince listeners of its wisdom or feasibility, but for all that in the moment of action sometimes succeeds; only grasp the right opportunity, and you will find expedients will suggest themselves spontaneously in the moment of execution.

Fr. 330. 'Ἄλλ' οὐ τὰ βίου νῶν ἴσως δεῖ φροντίσαι.

Perhaps γὰρ has fallen out after βίου. Such a word would naturally be omitted where, as in the present passage of Priscian (18, 305), a verse is cited merely to illustrate a construction; here the accus. after φροντίζειν.

Fr. 355. οὐ χρήται νόμοις καθ' οὓς κρίνει τὰ πράγματα.

Possibly νόμοις μὲν οὐ χρήθ' οἷς κρινεῖ τὰ πράγματα.

Fr. 362.

Suidas ἀλφάνει * εὐρίσκει * Μένανδρος Ὀμοπατρίους
ἦν (ἦν) δῆλον οὔτι (οὔνι) νυμφίος τε ἀλφάνει.

Bentley conj. ἦν δηλονοτιῇ νυμφίος τότε ἀλφάνει.

Perhaps ἦν δῆλον οὔτις νυμφίος ὅστις ἀλφάνει.

Fr. 462. τὰς δ' ὀνθυλεύσεις καὶ τὰ κεκαρυκευμένα
μᾶλλον προσεδέξατο χεται Ἀρκαδικὸς τοῦναντίον
ἀθάλαστος ἐν τοῖς λοπαδίοις ἀλίσκεται.

So A, the best MS of Athenaeus. VL give προσεδέξατ' εἰ δέ τις ἔρχεται Ἄρκαδικός. I cannot believe that this χεται or ἔρχεται did not form part of the original tradition of the verse, and would read:

μᾶλλον προσεδέξατ' Ἄρκαδικός τις ἔρχεται
ἀθάλαττος· ἐν τοῖς λοπαδίοις ἀλίσκεται.

It is obvious that τοῦναντίον is not necessary to the sense of the passage, and, if anything, rather spoils its effect.

Fr. 481. ὁ προσδιατρίβων δὲ σκοπίσας ἀπώλεσε.

Possibly ὁ δὲ προσδιατρίβων σκοπίσας ἀπώλεσε.

'He who lingers on only squanders and loses what he has.' There seems no more reason to deny that Menander might have used this word than several others not of the most approved Attic currency, e. g. εὐχαριστία fr. 693, and the list contained in Phrynichus Epit. 418 μεσπορεῖν, γῦρος, λήθαργος, σύσσημον, πορνοκόπος, ὀψωνιασμός, ὀψώνιον, δύσριγος (Kock, fr. 1007).¹

Fr. 531. τὸ δὲ κεφάλαιον τῶν λόγων, ἄνθρωπος εἶ,
οὗ μεταβολὴν θάπτον πρὸς ὕψος καὶ πάλιν
ταπεινότητα ζῶον οὐδὲν λαμβάνει.
καὶ μάλα δικαίως· ἀσθενέστατον γὰρ ὃν
φύσει μεγίστοις οἰκονομεῖται πράγμασιν.

Is there not here an *astrological* reference? Man is by nature a very infirm creature, whose horoscope is directed by the greatest powers, i. e. the stars and planets. Anth. Pal. XI 383, 1, 2 Ἦν ἄρα καὶ κἀνθῶσι (pack-asses) τύχη χαλεπή τε καὶ ἐσθλή Καὶ Κρόνος ὠρονομεῖ τετραπόδων γένεσιν. οἰκειότητα is thought by Kock to be a corruption of ὠραιότητα in the verse quoted by Plutarch, Mor. 769b (Kock, p. 451), οἰκειότητα δ' ἐμβλέπων ὠλίσθανον.

Fr. 532. τὸν δὲ τρόπον αὐτῆς τῆς γαμουμένης μεθ' ἧς
βιώσεται μήτ' ἐξετάσαι μήτ' ἰδεῖν.

Probably οὖν has fallen out between μήτ' and ἰδεῖν.

Fr. 538.

When you wish to know what you really are, look at the tombs.

¹ If it should be thought unlikely that δὲ has got into its position after προσδιατρίβων by an error in the copyist, it would seem possible that the right reading is ὁ προσδιατρίβων δὲ κοπάσας ἀπήλασε, 'the man who stays longer tires himself out before he starts on his outward journey (takes his departure).' But ἀπώλεσε seems to agree better with the next verse κακῶς τε γηρῶν ἐνδεῆς πον γίγνεται.

In them lie the dust and bones of the great and wise, men proud of their birth, wealth, or reputation.

καὶ τ' οὐδὲν αὐτοῖς τῶνδ' ἐπ' ἴρκεσεν χρόνος.

For χρόνος perhaps we should write ἐπ' ἴρκεσ' ἐν χρόνῳ: 'and after all, none of these advantages was of any avail to them at the last.'

Fr. 563. σφάττει με, λεπτὸς γίνομ' εὐωχούμενος
τὰ σκώμμαθ' οἷα τὰ σοφά τε καὶ στρατηγικά,
οἷος δ' ἀλαζών ἐστιν ἀλιτήριος.

Read τὰ σκώμμαθ', οἷ' ἄσοφά τε καὶ στρατηγικά.

'The man bores me to death, I am growing lean with the poor jokes he serves up as my meal, so vile, so shallow are they, such utter ignorance of all generalship they betray.' Cic. Att. VIII 16, 1 *Nec uero ille me ducit qui uidetur; quem ego hominem ἀπολιτικώτατον ομπνίῳ iam ante cognoram, nunc uero etiam ἀστρατηγικώτατον.* The person described in the fragm. would appear to be a sort of Pyrgopolinices or Miles Gloriosus. Such a braggart is described as 'showing his cuts and scars' in fr. 562, where the words ἐγὼ μὲν δεικνύω 'Ἐσπουδακῶς must, I think, be spoken by the soldier who 'points to his scars in good earnest,' not to a parasite who is describing how he 'showed a serious face' while the braggart was recounting his imaginary exploits (Cobet).

Fr. 688. ἀδικεῖτω με πλούσιος καὶ μὴ πένης
ῥᾶον φέρειν γὰρ κρειττόνων τυραννίδα.

I suggest that the right reading is ἀδικεῖν ἔτω με, a Latinism, *utinam mihi diues, non pauper, iniuriam oblatum eat.*

Fr. 693. ἀπόντι μᾶλλον εὐχαριστίαν ποιεῖ
τῷ γὰρ παρόντι γίγεται εὐτονώτερον.

Read either ἐντονώτερον 'too emphatic,' and therefore disagreeable as overdone, or ἐπιπονώτερον. But this latter is somewhat far from the letters of the MSS.

Fr. 709. εἰ γάμος ἦν ὁ σφάζων τὴν ἄλλου νόσον
νόσον σφάζων αὐτὸς ἀποθνήσκει νοσῶν.

Read ἱταμός ὁ σφάζων ἦσθα τὴν ἄλλου νόσον.
νόσον σὺ σφάζων αὐτὸς ἀποθνήσκεις νοσῶν.

ἱταμός = too forward: ἱταμός is found in Alexis and Euphron (fr. I 25).

Fr. 720. παίδων ἐπ' ἀρότῳ γνησίῳνε HICNOPEI
 δίδωμι σοὺγὰ τὴν ἐμαντοῦ θυγατέρα.

The word after γνησίῳν is certainly ἐπὶ σπόρῳ or ἐπὶ σπορῇ, as Meineke conjectured. And why should this not be added as an explanation of ἐπ' ἀρότῳ? 'for ploughing the soil, for sowing the seed of lawfully-begotten children,' or 'for production of lawfully-begotten children, and engendering of the same.' I see no reason for omitting them as a gloss; they belong to the language of legal formalities, and such forms have a time-honored right of verbiage.

Fr. 939. λυτρωσάμενος τὸν αἰχμάλωτον, ὥς ὁ παρὰ Μενάνδρῳ Δημίας τὴν κράτειαν, ἀπῆλθεν.

The name may have been *Echecratia*. In the MSS of Ibis 293 *Echecratides*, amongst other curious corruptions, assumes the form of *Ecratides*; and such losses of one or more syllables in proper names are familiar to every one versed in MSS of Latin and Greek authors.

Fr. 942. Aristides II 73 Dind.: παρὰ τῷ Μενάνδρῳ μυρία ἂν εὔροις τοιαῦτα, καὶ γυναῖκας λεγούσας καὶ νεανίσκους.

Kock suggests *λοχεούσας* for *λεγούσας*; *λεγαινούσας* or *λαγνεύουσας* are also possible.

Fr. 1098. ὁ γέλως ἂν μὴ ἦ τοῦ γέλωτος ἄξιος
 αὐτὸς πέφυκε τοῦ γέλωτος κατάγελως.

Read ὁ γέλως ἂν ἦ μὴ τοῦ γέλωτος ἄξιος,

'if the laugh does not deserve to raise a laugh (does not deserve its name in consequence of its absurd or weak character), it is by its own nature a mockery of laughter.'

Apollod. Caryst. fr. 5.

οἶμαί γε· πῶς γὰρ μᾶλλον ἂν προείλετο
 Ἑλλῆν ἀληθῶς οὐσα λεπομένους ὄραν
 αὐτοὺς ὑφ' αὐτῶν καὶ καταπίπτοντας νεκρούς,
 ἐξὸν ἱλαροὺς παίζοντας ὑποπεπωκότας
 αὐλουμένους ᾠδῇ;

For ᾠδῇ Kock suggests *σποδεῖν*, A. Palmer *ιδεῖν*. May it not be ᾠδί? The construction is ἐξὸν (ὄραν) ἱλαροὺς . . . αὐλουμένους ᾠδί, 'listening to flute-players (αὐλουμένους passive) O so jollily.' The ᾠδί would be accompanied by a gesture.

Anaxipp. fr. 6.

ζωμήρυσιν φέροις· ὀβελίσκους δῶδεκα·
 κρεάγραν· θυῖαν· τυρόκνηστιν ἱπαιδικήν·
 στελεόν· σκαφίδας τρεῖς· δορίδα· κοπίδας τέτταρας.

I suggest either τυροκνήστις (= τυροκνήστεις) παῖ, δέκα, or τυροκνήστεις ἔνδεκα.

Euphron. fr. 6.

καινοὺς πορίζου †πρὸς με θεῶν θεούς,
ἵνα τοὺς παλαιοὺς μὴ 'πιορκῆς πολλάκις.

Possibly προσθεωρήσας θεούς.

Machon, fr. 1.

τοῦτ' εἴτε πρῶτοι Μακεδόνες τοῖς Ἀττικοῖς
κατέδειξαν ἡμῖν, εἴτε πάντες οἱ θεοί,
οὐκ οἶδα· πλὴν ἐστὶν γε μουσικωτάτου τινός.

πλὴν ἐστὶν γε the best MS of Athenaeus. Kock follows Schweighaeuser in writing οὐκ οἶδα· πλὴν γ' ὅτι μ. τινός. Yet πλὴν ἐστὶν γε has a ring of genuineness not to be gainsaid; either, therefore, it would seem, τινός should be omitted, or μουσικοῦ take the place of μουσικωτάτου.

Fr. 2. εἶθ' ὁπόταν ἦδη πάντα συμφωνεῖν δοκῆς,
εἴσαγε διὰ πασῶν Νικολάδας Μυκόνιος.

I explain this of the *dates* called by Pliny *Nicolai*. H. N. XIII 45 *sicciores ex hoc genere nicolai, sed amplitudinis praecipuae, quaterni cubitorum longitudinem efficiunt*. The *nicolai* were a dry kind of the class known as *caryota*, and of unusual size. The form *νικολαῖδες* would correspond to *ἀδελφίδες*, another name for a species of date, whose flavor had a *sisterly* resemblance to *caryotae* (Plin. u. s.) They might be called Myconian, as having a *bald* patch; for Strabo tells us, X 487, that τοὺς φαλακροὺς δέ τινες Μυκονίους καλοῦσιν ὑπὸ τοῦ τὸ πάθος τοῦτο ἐπιχωριάζειν τῇ νήσῳ. Hence I would change Μυκόνιος to Μυκονίας. Whether this explanation has been made before I do not know, but it seems at least a plausible one.

Baton, fr. 4.

εἶ γ' ὃ Σιβύνη τὰς νύκτας οὐ καθεύδομεν
οὐδ' ἀναγεγράμμεθ' ἀλλὰ καίεται λύχνος
καὶ βιβλίον ἐν ταῖς χερσὶ, καὶ φροντίζομεν
τί Σόφων καταλέλοιπ' ἢ τί Σημωνακτίδης.

Bothe has already corrected ἀναγεγράμμεθ' into ἀνατεγράμμεθ'. I would complete his emendation by altering εἶ γ' into εἴ γ': 'si non dormimus, at nec pessum dati sumus; sed lucubramus.' ἀνατεγράμμεθ' is illustrated by Kock, p. 365: in what sense the cook here uses the

word is doubtful: whether of being ruined and therefore unable to sleep, or 'upset' mentally, or (professionally) worsted by an abler artist. For the construction, cf. Dexicrates fr. 1 (Kock, p. 374), εἰ δὲ μεθύω καὶ χιόνα πίνω καὶ μύρον Ἐπίσταμ' ὅτι κρτίστον Αἴγυπτος ποιεῖ, where, however, the sentence breaks off and the apodosis is wanting.

Baton, fr. 5. ἐκ δὲ τοῦ ζῆν παγκάλως
εὐσωσιαπαντητυχον δώσεις ἐμοί.

So A in Athen. 203; in 279 A gives

εὖ σῶς ἅπαντας ἦ τυχόν δ. ἐμοί.

I am dissatisfied with the existing emendations, and venture to believe that ἦ τυχόν is not likely to have been a corruption of ἀτυχεῖν. At any cost I would retain τυχόν. Possibly the poet wrote

ἐκ δὲ τοῦ ζῆν παγκάλως
εὐκτῶς τε πανταχῇ τυχόν δώσεις ἐμοί,

sc. εἶναι ἔχειν τὴν ἡδονὴν 'but from a life of complete happiness and complete satisfaction you will perhaps concede to me we *may* secure pleasure.' Observe that παγκάλως and πανταχῇ repeat and emphasize the same idea, a life which is happy *all round* and desirable (εὐκτόν) *in every way*.

Epinicus fr. 2.

καὶ τῶν ῥυτῶν τὰ μέγιστα τῶν ὄντων τρία
πίνειν δεήσει τήμερον πρὸς κλεψύδραν
κρουνιζόμενον. ἀμφότερα δ' οἶωνίζομαι.

Dobree translated οἶωνίζομαι 'I will bet,' too concisely to be intelligible. Judging from the ordinary use of οἶωνίζεσθαι, the meaning, I suppose, is 'I draw an omen from each of the two acts: (1) from the actual drinking; (2) from the way in which the liquor spurts from the ῥυτὴν into the mouth.' If not this, the sense would seem to be 'I make a *forecast* of both acts,' i. e. I give a guess in advance as to the success each toper will have (1) in drinking, e. g. whether he will drink the whole; (2) in the liquor streaming dextrously into his throat or awkwardly.

Damoxenus, fr. 2.

21 αἱ μεταβολαὶ γὰρ αἶ τε κινήσεις κακὸν
ἡλίβατον ἴεσθ' ἀνθρώποις ἀλλοιώματα
ἐν ταῖς τροφαῖς ποιοῦσι, μανθάνεις; τὸ δὲ
ληφθὲν καθ' ὥραν ἀποδίδωσι τὴν χάριν.

In 22 ἐστ' is given by A, ἔν τ' by C and Eustathius 1623, 8. Both appear to me to point in the same direction, i. e. to the separation of the clause ending with ἡλίβατον from the clause which follows. For ἐστ' might represent the omitted verb substantive, ἔν τ' might equally express the connexion of ἀνθρώποις with what *follows*, not with what precedes. 'Changes and variations (in the weather and seasons) *are* a tremendous trouble, *and* cause alterations in the foods of mankind, do you see?' That is

αἱ μεταβολαὶ γὰρ αἶ τε κινήσεις κακὸν
ἡλίβατον, ἀνθρώποισί τ' ἀλλοιώματα
ἐν ταῖς τροφαῖς ποιούσι.

31, 32 should perhaps be divided thus:

A. χυμός, λέγει Δημόκριτος—B. οὐδὲν πρᾶγμα τὰ
γινόμενα. A. ποιεῖ τὸν φαγόντ' ἀρθριτικόν.

The first speaker is proceeding to enlarge on Democritus' views of the nature of χυμός, when the other interrupts him, 'never mind what comes of it.' Then the first speaker leaves his high philosophizing and descends to the plain matter-of-fact statement that it is the χυμός of foods which produces gout in the limbs of the epicure.

Nicomachus, fr. 1.

πολλὰς τέχνας λάβοις ἂν ἐνδόξους πάννυ
ῶν τὸν μαθεῖν βουλόμενον ὀρθῶς οὐκ ἔνι
ταύταις προσελθεῖν εὐθύς· ἀλλ' ἐμπροσθε δεῖ
ζωγραφίας ἡφθαι. ταῦτα καὶ μαγειρικῆς
πρότερον μαθεῖν δεῖ τῆς τέχνης ἐτέρας τέχνας.

Kock considers ῶν to depend on μαθεῖν. To me it seems to depend on ἐμπροσθε, the clause ὀρθῶς οὐκ ἔνι ταύταις προσελθεῖν εὐθύς interrupting the construction, and ἀλλ' returning to it. Of such interrupted constructions there are not a few instances, one of the most famous of which is Thuc. III 82 ξυμμαχίας ἅμα ἐκατέροις τῇ τῶν ἐναντίων κακώσει καὶ σφίσιν αὐτοῖς ἐκ τοῦ αὐτοῦ προσποιήσῃ, where the genitive ξυμμαχίας hardly admits of any tolerable construction unless it depends on προσποιήσῃ. Besides, in the passage of Nicomachus, the verse which follows, πρότερον μαθεῖν δεῖ τῆς τέχνης ἐτέρας τέχνας is surely an exact parallel to ῶν ἐμπροσθε δεῖ μαθεῖν.

What underlies the corrupt ζωγραφίας ἡφθαι it is now impossible to guess. Probably a considerable number of verses are lost. At least it seems difficult to imagine how either painting could be

introduced as a single representative of all the requisite accessory arts, or how ἄλλων (ἐτέρων) προῆθαι (Kock) could have assumed so remote a modification as ζωγραφίας ἦθαι.

- 34-39. τοῖς δὴ τοιοῦτοις βρώμασιν τὰ φάρμακα
 35 εὔρητ' ἐκείθεν, μεταφορὰ δ' ἐστὶν τέχνης
 ἤδη τὸ μετὰ νοῦ καὶ τὸ συμμέτρως ἐμὸν
 περὶ τακτικῆς ἕκαστα ποῦ τεθήσεται
 ἀριθμῶ τὸ πλῆθος εἰδέναι μαγειρικῆς
 οὐδεὶς ἕτερός σοι πρὸς ἐμὲ καὶ γραφήσεται.

One thing in this passage seems to me certain, that ἐμὸν is a corruption of ἐμείν 'the art of *vomiting* in an intelligent and graceful way,' which to the Greeks, and far more to the gluttonous Romans, was one of the most essential accomplishments in a diner-out. See the *Satirae* of Petronius. It is, I think, not absolutely beyond doubt that the rest of the passage is wrongly transmitted, or that a lacuna need be assumed after 36. Suppose it punctuated thus:

τοῖς δὴ τοιοῦτοις βρώμασιν τὰ φάρμακα
 εὔρητ' ἐκείθεν, μεταφορὰ δ' ἐστὶν τέχνης.
 ἤδη τὸ μετὰ νοῦ καὶ τὸ συμμέτρως ἐμείν.
 περὶ τακτικῆς—ἕκαστα ποῦ τεθήσεται.
 ἀριθμῶ τὸ πλῆθος εἰδέναι * μαγειρικῆς
 οὐδεὶς ἕτερός σοι πρὸς ἐμὲ καὶ γραφήσεται.

Huiusmodi cibis remedia inuenta sunt ex medicina, mutatione facta artium (sc. ex arte coquinaria ad artem medici). *Continuo ut ratione quis uomat et decenter (medicorum artis est): arti* περὶ τακτικῆς *proprium est scire ubi singula ponenda sint: ab* numeris *uenit scire quantum cuiuscumque rei sumendum sit: ut uno* uerbo *omnia exsequar, prae me nemo alius a te in albo inscribetur* peritorum *rei coquinariae.*

Adespot. 662.

οἱ κλεαγόπται λέγεται δὲ καὶ κλέπται. The corrupt κλεαγόπται may have been κληδοκόπται, or possibly κληδαγοκόπται, if we may assume a form κληδάγρα like βαλανάγρα.

ROBINSON ELLIS.